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Honour To Foundress Rejoices 7,000 Grey Nuns

MONTREAL (NC) — There was great joy at the motherhouse of the Grey Nuns of Montreal and among 7,000 Grey Nuns throughout the world when the news came that their foundress, Mother Marie d'Youville, would be beatified at St. Peter's basilica in Rome on May 3.

Representatives of the 325 houses of the Grey Nuns attended the beatification ceremonies and later services at the Church of the Canadian Martyrs in Rome. Some fifty members of the Canadian Hierarchy, led by His Eminence Paul Emile Cardinal Leger, Archbishop of Montreal, attended the beatification rites.

MARIE DUFROST Lajamme-raï d'Youville was born Oct. 15, 1701, at Varennes, 15 miles from Montreal. Widowed while still a young woman, she became the first Canadian to establish a religious community, the Sisters of

Charity, who became known popularly as the Grey Nuns because of the color of their religious habit.

Dedicated to serve the poor and the sick in education and in the social field, the Grey Nuns spread rapidly after their establishment in 1738. There are now five other communities of Grey Nuns who owe their beginning to the original Montreal foundation.

THERE ARE the Grey Nuns of St. Hyacinthe, Que., founded in 1840; the Grey Nuns of the Cross of Ottawa, Ont., founded in 1845; and the grey Nuns of Quebec,

founded in 1849, these three communities trace their beginnings directly to the Montreal motherhouse. There also are the Grey Nuns of the Sacred Heart of Philadelphia, founded in 1921, and the Grey Sisters of the Immaculate Conception of Pembroke, Ont., founded in 1926, which are offshoots of the Grey Nuns of the Cross of Ottawa.

The 7,000 members of the Grey Nuns are found principally in Canada and the United States. But they also have houses in Africa, Brazil, Haiti, Japan, and were in China until their expulsion by the Communists.

IN CANADA, the Grey Nuns followed the missionary trails of priests and Brothers of the Oblates of the Immaculate Heart of Mary in the opening of the West and in the Far North. The nuns travelled to the outposts by wagon, canoe and, in the Far North, by dogsled.

THE GREY NUNS direct hospitals, founding homes, havens for the aged, and schools for the blind and epileptics. They conduct elementary and high schools, colleges, schools of nursing and social service. Over the years, hundreds of thousands of persons, from the very young to the very old, have been helped by the Grey Nuns.

Mother Beatrice St. Louis, who comes from Windsor, Ont., and is the Superior General of the Grey

Nuns of Montreal, said that two miracles which occurred in 1900 and 1907 made possible the beatification of Mother d'Youville. The cause of Mother d'Youville was introduced in Rome in 1890. She was declared Venerable on April 28, 1890, by Pope Leo XIII, 119 years after her death.

THE SUPERIOR General related that on Oct. 31, 1900, Sister Ann Derosiers, who was stationed at Hotel Dieu in Nicolet, Que., was cured of pulmonary tuberculosis when all hope for her recovery had been abandoned and she was considered near death. Depositions by Sister Desrosiers, three other Grey Nuns, a former chaplain at the Hotel Dieu, the attending physician and two specialists attested the cure.

The other cure was that of Sister St. Jean Marie of the Grey Nuns of the Cross of Ottawa. She joined the novitiate in 1902 and some years later began to lose her sight. Doctors said she was doomed to blindness and held no hope for her recovery. Members of the Ottawa community made two novenas on behalf of Sister St. Jean Marie. On the last day of the second novena, Feb. 8, 1927, Sister St. Jean Marie recovered her sight and was able to resume her duties as a member of the staff of the Ottawa General Hospital. Members of the Community and attending physicians attested to her cure.

Winnipeg's Catholic Centre Caters To Indians, Metis

WINNIPEG — The religious instruction and spiritual welfare services afforded to Winnipeg's Catholic Indian and Metis population since the appointment of Fr. J. Lambert, O.M.I., has been most welcome.

Every month High Mass is celebrated for them in Sacred Heart church, preceded by one full hour of Sunday school and one more hour for confessions and baptisms. The Assiniboia Indian school choir supplies the choir; Miss Lorraine Bellegarde is organist.

On Easter Sunday the Oblate Fathers' novices from St. Norbert will sing the Mass; fifteen baptisms are to be made that afternoon.

After Mass a group of ladies serves lunch cafeteria-style. Thirty-three ladies, from various city parishes interested in Indian and Metis work, who devote time and effort to Indian and Metis welfare. Entertainment usually follows the luncheon; Easter Sunday's performers are talented singer Miss Grace Lavallee and Indian pianist Thomas Stevenson.

An all-star hockey team of Indian students of Manitoba Technical Institute played through the winter season, coached by Fr. Lambert. There are sixteen players on the team.

Confraternity of Christian Doctrine lessons are given every Sunday to about one hundred Indian and Metis while another three to four hundred study catechism by mail.

Attendance at church by Indians and Metis has notably increased at St. Mary's, Immaculate Conception, Sacred Heart and Holy Rosary.

Marriage preparation courses are given every Wednesday and Thursday evenings; seven marriages were performed in the

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Arrival of the Grey Nuns at the Red River in June, 1844 — from a painting in the Provincial House of the Sisters, at St. Boniface. — (Courtesy La Liberte)



The wedding of Donald Wasnick to Marie Rose Pratt (of Lestock, Sask.) is one of the many blessed by Father J. Lambert, O.M.I., in charge of the spiritual welfare of Winnipeg's 3,000 Catholic Indians and Metis. Extreme left: Edward Brandley, best man, and extreme right, Elizabeth Lerat, bridesmaid. The ceremony took place March 10 at Winnipeg's Sacred Heart church.

Winnipeg's Centre . . . (From Page 1)

last months of 1958. Tuition is also given to some M.T.I. students who need it to keep up with their high school level studies.

One Pine Falls Metis student, preparing for nursing, has joined the Missionary Oblate ladies at 607 McDermot; there with Misses

Dufresne, Boulet and LeBrun, all Oblates, she prepares for eventual missionary life at the service of God.

Meanwhile nearly 100 high students are completing their first year's stage at the Assiniboia Indian high school and the expected enrollment for the fall of the year is 170, grades 8 to 12 inclusive.

Native Co-op Sales Good

SASKATOON, Sask. — An unprecedented development in co-operative trading among Metis and Indian communities of northwest Saskatchewan is underway according to the provincial department of Co-operation and Co-operative Development.

Three established co-operative stores in northern Saskatchewan have released financial statements for 1958 showing surpluses for the year for distribution to members totalling almost \$10,000.

"The remarkable success of these stores has encouraged other groups of native peoples to make similar ventures" comments Premier T. C. Douglas, minister of co-operation and co-operative development.

There are now a total of five co-operative stores operating in the northwest, two of which were incorporated in recent months. Two more are currently being

organized. All the stores have native managers and staff, and native-controlled boards of directors. Because of the savings accruing from patronage dividends, and by paying more for furs than other trading outlets in the northwest, the co-ops claim to have increased purchasing power in their localities as much as 40 per cent.

From Ile a la Crosse, the Fort Black Co-operative Association Ltd. reports sales for 1958 totalling \$90,427 and a surplus for distribution of \$5,821. This store began business in 1955 by selling goods from the back of a truck. There are plans to enlarge the store building for the second time, sometime during 1959.

Buffalo Narrows Co-operative Association Ltd., reports a \$3,814 surplus, with sales totalling \$64,445. Churchill Co-operative Association Ltd., was incorporated in June, 1958, and reported sales amounting to \$17,052 for the remaining six months of the year. It had a surplus of distribution of \$346.

Two stores which opened recently are at Patuanak and La Loche. When it opened for business in February, the La Loche Co-operative sold more than \$1,000 worth of merchandise in its first five days of operation. Goods were sold as fast as they arrived by truck from Buffalo Narrows. Working on a community basis, men of La Loche are now logging in surrounding forests for lumber with which to build a store.

New Chief

A new chief of the Ermineskin tribe was elected March 16 at Hobbema. He is Bob Smallboy who is a farmer on the reserve. Previously he had been a councillor on the Indian Council.

There were four nominations and 223 members of the tribe cast their votes. Smallboy won by a comfortable margin.

HISTORICAL NOTE and color were added to recent commissioning ceremonies of the Navy's new destroyer - escort HMCS Kootenay at North Vancouver with presence of Chief Dominic Nicholas of the Kootenay Indians of the Columbia Lake reserve in the Windermere, and his wife, both of whom wore their full ceremonial dress.

Mother d'Youville Had Close Ties With Red River Colony

by Gwain Hamilton

The imminent beatification of a prospective Canadian saint, Ven. Mother Marguerite d'Youville, has aroused widespread interest throughout Canada. Last month in Rome the Supreme Pontiff approved a decree certifying miracles through her intercession. And beatification ceremonies are being held May 3, in St. Peter's Basilica.

Apart from the fact that Ven. Mother d'Youville may become the first native-born North American to be raised to sainthood, the news has a particular significance to the west and particularly to the archdiocese of St. Boniface.

She was a niece of de La Verendrye, the famous Canadian-born French explorer and fur trader who brought the first word of the Cross and its message to the western Prairie Indians.

But there is a still more personal link with the west. Somewhere in the area near the meeting of the Roseau and Red Rivers, within the boundaries of present-day Manitoba, in an unmarked and unknown grave, lies the body of her brother, Christopher Dufrost Lam Lajemmerais.

He died on May 10, 1736, while in command at Fort Maurepas, a fur trading fort built by his uncle, La Verendrye, at the mouth of the Winnipeg River. Lajemmerais served as La Verendrye's lieutenant. His death in the remote northwest occurred just two years before his sister founded the congregation known as the Grey Nuns.

And there is little doubt some of the Indians who flocked to settle around the numerous Verendrye forts or trading posts wore garments which she had fashioned with her own hands or which she had collected and caused to be forwarded by canoes to the west where her brother and her uncle and the Jesuit priests who accompanied the expedition were working. Confirmation of this fact can be found in several publications detailing the life of this good woman and the work of the members of the congregation which she founded.

Father A. G. Morice, the Oblate historian in his History of the Catholic Church in Western Canada mentions this fact. He writes: "It is a tradition current in that institute that the founders used to send to the Indians of the desolate west clothes that she had prepared with her own hands. And it would seem as if her daughters (The Grey Nuns) had had for a long time some sort of presentiment that they would one day follow their 'uncle' Lajemmerais into the land of his last sleep."

There is still another link between Ven. Mother d'Youville and the Archdiocese of St. Boniface. Seventy-four years after her death, there came to the Red River mission field a smooth-cheeked youngster, who was to leave his indelible imprint on the stirring history of St. Boniface.

He was Alexander Antonin Tache, succeeded the first bishop, and became the first Archbishop of St. Boniface. He served in the Red River as priest, bishop and archbishop for 41 years. On his mother's side he was descended from the same family stock as the Lajemmerais and the Verendrye families.

But all these things are of the past-cold words on a written page. But today there is still a living and vital link connecting Ven. Mother d'Youville and present-day St. Boniface. It is the service her spiritual daughters, the Grey Nuns are extending to the sick, the poor, the aged, the infirm and the orphaned, all over the west, and extending up into the desolate reaches of the Arctic.

In the Grey Nuns' province of St. Boniface alone, there are 297 Sisters, in 18 houses, hospitals, schools, missions, old people's homes, and a sanitarium, carrying on the works of love and charity emphasized by their founder.

More than 7,000 Sisters wear the habit of the Grey Nuns today and their work extends far past the borders of Canada into the United States, Africa, Japan and the West Indies. In almost 400 houses and hundreds of parochial schools, members of the congregation which she founded, carry on their work and look forward to the day when their venerable founder will be acclaimed as St. Margaret of Canada.

Oblates To Take Over Duncan, V.I. Missions

VICTORIA, B.C. — The Missionary Oblates of Mary Immaculate are to take over from the Montfort Fathers the direction of all the white and Indian Catholic missions centred at Duncan, Vancouver Island.

Making this announcement recently Most Rev. James Hill, D.D., Catholic Bishop of Victoria, stated that the Oblate Fathers had accepted his invitation to take charge of the missions at Duncan, Westholme, Tzeuhalem, Chemainus, Shawinigan Lake and Mill Bay when the Montfort Fathers return to Eastern Canada July 31. The Oblates already staff all the Catholic Indian missions and Christie Residential School on the west coast of Vancouver Island.

In the fall of 1957 the Oblates undertook a similar switch-over with the Montfort Fathers when they assumed direction of Kuper Island Residential School and the surrounding Indian missions.

More Government Aid Urged For Indian, Metis Problems

by Jerry Walmsley
Winnipeg Free Press

The Manitoba government has been called upon to assume increased responsibility in solving the problems of Indians and Metis in the province.

Recommendations that the provincial government promote employment and undertake community development for Indians and Metis, were made in a report released Wednesday by Hon. Erick F. Willis, minister of agriculture and immigration.

The 500-page report is the result of a 2½-year study made for the provincial government by the social and economic research office under the direction of Jean H. Lagasse.

The central theme of the report is that Indians and Metis have a lower standard of living than that which is acceptable to other Canadians and that a fresh approach must be used to solve their problems.

As a result of the study 29 main recommendations have been made. Special emphasis, Mr. Lagasse said, must be placed on those recommendations dealing with education, health and welfare and fair accommodations legislation call for changes and expansion in a number of government departments.

Here, in brief, are the recommendations made to the Manitoba government:

- A community development program to help people of Indian ancestry solve their own problems should be established.
- Vocational training facilities should be provided for those who do not have sufficient education to qualify for apprenticeship training or acceptance at the Manitoba Technical Institute.
- The department of industry and commerce should promote the development of light industries in or near Indian and Metis settlements and help to create new markets for local resources.
- An employment service and training program should be provided for Indians and Metis.
- The provincial government should appoint an inter-departmental committee on Indian and Metis affairs headed by a full-time chairman.
- The government should arrange for a meeting of urban and rural municipalities with the Indian Affairs branch to clarify their respective responsibilities for Indian Welfare.
- Provincial welfare services should be extended to all Indians residing in Manitoba.
- The services of the department of agriculture should be extended to Indians living on reserves.
- The list of official trustee schools should be reviewed annually with a view to re-establishing local school boards wherever possible.
- The government should make a concerted attempt to help residents of school districts under an official trustee to master the skills required for operating their own schools.

- A school inspector should be appointed to assist the supervisor of special schools.
- The department of education should adopt a special grant formula based on equalized assessment to help school districts with low assessments.
- The department of education should develop speech exercises to help overcome verbal retardation in Indians and Metis.
- Kindergartens should be established in predominantly Metis and Indian communities.
- Isolation grants should be offered to schools located in remote areas in addition to regular teacher grants.
- A seminar course in applied social anthropology should be given as part of the summer program of the department of education.
- Residents of underprivileged areas should be relocated to more productive centres.
- Rates of social assistance should be graded according to the actual cost of living in the area where recipients of welfare are residing.
- The department of health and public welfare should undertake an extensive program of health education in underprivileged areas.

- The Manitoba government should confer with the Manitoba School of Social Work with a view to having sociology taught to students.
- An up-to-date record of the unemployed in Indian and Metis communities and of agricultural labor requirements should be kept with a view to obtaining maximum employment.
- Information about non-farm employment should be compiled and directed to residents of low income farms.
- The agricultural extension division should make a special effort to reach low income areas especially those inhabited by Metis farmers.
- Advertisements placed in newspapers and magazines by the Manitoba Committee on Alcohol Education should be printed in suitable form for posting in Metis and Indian communities.
- Alcoholic Anonymous should be urged to direct some informational booklets to the Indian and Metis public.
- The provincial government should enact legislation designed to promote fair accommodation practices in Manitoba.
- Information gathered by archaeologists and anthropologists should be assembled and published.
- A full-time person, responsible for undertaking basic research projects and for locating, studying and protecting archaeological sites in Manitoba, should be employed.

NATIVE BY MARRIAGE

White Woman Elected Chief of Indian Band

(Vancouver Province)

Mrs. Genevieve Mussell of Chilliwack has won an honor unique in Canadian history — she's the first white woman to be elected chief of an Indian band.

She was named chief of the Skwah band at Chilliwack Landing by acclamation and March 23 the 38-year-old mother of six admitted she faced many problems as leader of her husband's people.

"I hope I can give them some incentive to help themselves," she said.

"Perhaps there is some way we can develop our land to give us more income. If I can only do something to help them lose their feeling of inferiority, so they can get ahead."

Native by Marriage

Together with her two counsellors — Mrs. Francis Williams and the past chief, 25-year-old Harry Stewart, Mrs. Mussell hopes to find some way to boost the band's welfare fund. "I'm a native by marriage," says Mrs. Mussell. When she married William Mussell in 1937, her life was to be governed by the Indian act.

"But I'll always remember the old people of the band. Maybe they were primitive, but they were kind — my mother-in-law couldn't have done more for me if she had been my own mother."

As a teen-ager, Mrs. Mussell lived in Prince Rupert with her Ukrainian-born parents who moved to B.C. after farming for some years at Canora, Sask.

Good Friend

When she and her husband separated in 1952 (Mr. Mussell still lives at Chilliwack Landing and as a "good friend") Mrs. Mussell and the children returned to live for a while in Prince Rupert.

That resulted in a problem for the children when they thought about returning to Chilliwack Landing. Did they want to live on the reserve?

"They decided they did, and they're happy," says Mrs. Mussell, "but I'm glad they had the opportunity to mix, and get to know other children."

Huron Indian Village

No one knows how long the Hurons lived within their palisaded villages in the fertile, picturesque district of Huronia in the Georgian Bay area of Ontario, but archaeologists have found clay pots buried in North Simcoe which prove the existence of a form of civilization back to 2500 B.C.

Truly this page of history has been flipped over too hastily; but the Kiwanis Clubs of the area have done something about it.

At Little Park, on the outskirts of Midland, visitors can now see how the Hurons lived. Guides from Ontario universities take groups through the replica of a small Huron Indian Village. Here in the village square one tries to visualize the shrieking, painted figures dancing around this small pile of logs now burning so peacefully. From the top of the tall tree at one's elbow a lone figure scanned the horizon. A signal of approaching marauders and lithe figures, bows and arrows ready, sprang up the ramp to the firing platform along the walls. At the far end, above the firing platform, is a look-out where a pile of stones was kept to hurl at the enemy if they came too close. Sometimes, scalding hot water was poured down on them.

Visitors are surprised to find a bowling alley — round stones and an alley smoothed ground. But most amazing is the sweat-bath, a low round hut made of poles, sod and bark, with a hide hanging over a small doorway. Leading to this entrance is a sloping pathway, down which stones, heated in a fire at the top of the slope, were rolled under the hide into the hut. Water poured on these stones resulted in a real steam bath.

One can easily imagine the way of life of these people as the guide takes you through the longhouses and Medicine Man's lodge and when you see how food was cured, dried and ground.

Whether you sun-bathe, go boating or swimming in this delightful holiday ground by the sparkling waters of Georgian Bay, you and the kiddies will find the Huron Indian Village fascinatingly entertaining.

— (Happy Motoring)

SECHELT . . . Ships that pass in the night along the Peninsular coastline can now spot the Grotto of Our Lady of Lourdes on the shores of the mission here. The Grotto has been equipped with powerful floodlights which are switched on after dark during special feast day celebrations. Brain-child of Father Fred McWade, O.M.I., the Grotto was built by the Indian people of the Sechelt reservation as a Centennial Year project.

Four Indian Boys Enjoy City Visit

by Wouter De Wet

In the Montreal Star

Four shy, giggling Indian boys arrived in Montreal one night in March looking a bit overwhelmed with the wonders of a civilization they had never seen before.

The boys, who hail from Lansdowne House, halfway between Lake Superior and Hudson Bay, received the trip as a gift from their teacher Brian Guiver for being top pupils in their school.

For five years they had read and marvelled about the strange things which can be seen in the land of the white man. They had never seen a brick building or a train and things like TV and neon lights existed only in books, Mr. Guiver said.

After their arrival at Central Station they looked a little lost but eagerly accepted an invitation to have their photos taken at the photomatic machine. The subdued giggles while the shot was being taken turned into broad smiles when a real picture of themselves dropped out of the slot a few minutes later.

After that paper cups and soft drinks coming out of a machine weren't even worth raising an eyebrow about.

Visit to Ottawa

The youngsters were a little more used to trains, buildings and people than the day before, because they had a full social round in Ottawa day before visiting the House of Parliament and the Governor-General's residence.

Mr. Massey, who was introduced to them as the big chief of all Canadians, showed them around the state rooms in Government House.

The great kick on Parliament Hill, according to Mr. Guiver, was the elevator in the Peace Tower. "Going up was all right, but on coming down they thought for one moment of terror that they were falling down the shaft."

Asked whether the boys were frightened of traffic, Mr. Guiver said: "No, I am afraid that they were not terrified enough of it at the beginning, but after they had seen an accident on TV they were a little more careful." Last night at the station they couldn't resist testing their skill on the road test machine.

Learn Quickly

The youngsters who range from 12 to 14 years have risen to Grades 5 and 6 in the five years there has been a school in their native town. The group consists of the two Scakanee cousins, Walter, 14, and Donald, 13, and the Moonias cousins, Tony, 14, and Etienne, 12. Their teacher who hails from England



Four Indian boys, rewarded with a trip to Montreal for being top pupils in their school, test their skill at driving on a drive-yourself machine in Central Station. Seated at the wheel is Etienne Moonias. Watching how he makes out are, left to right: Tony Moonias, his cousin; and Walter and Donald Sackanee, cousins.

—Photo by Paul Lagace

Should Farm Their Own Land

(Calgary, Alberta)

Owning farm land and renting it out to someone else to farm may be all right when the owner has something else to do with his time. But if he would be otherwise idle, then he ought to farm it himself. If a tenant could make money farming it, so could the owner.

The catch is that it takes a little capital to operate a farm, apart from owning it.

The Blackfoot Indians at Gleichen own large stretches of good farm land, but it is stated that their band funds have been so depleted they can't afford to farm their own land. And so they are considering renting it out to white men. They themselves would have nothing to do.

If that situation is allowed to develop it would be one of the worst in a long series of brutal and callous acts passing for a federal Indian policy. The previous Liberal government made many horrible mistakes, but none worse than that.

The Indians need not only the revenue from owning the land but the additional revenue from farming it. And more than the revenue, they need constructive,

useful and productive work. It has been demonstrated that they have difficulty getting or keeping employment in competition with white labor, partly because of prejudice against them. But in tilling their own land they would be working only for themselves. They would have all the dignity that goes with being a self-employed farmer, an independent business man. Even more important than extra money, they would acquire self-respect. That is what they need above all else.

The Indian Affairs department must see that they farm their own land.

We know that some other bands have rented their land to white farmers but there ought to be less of it, not more.

MISSION . . . Gabriel Jack, Grade 10 student at St. Mary's Indian Residential School here, was one of 18 boys who sampled seminary life during Holy Week when a special retreat was organized for vocation-minded high school students at the Seminary of Christ the King, Mission. "Enjoyed it very much," comments Gabriel.

has picked up a little of the Indian dialect during his two years at Lansdowne House.

To each other, the Indians speak Objiway but they answer questions from strangers in a slow, deliberate English. Most of the time, however, they were very shy and had to be prompted diplomatically by the teacher.

But when Walter was asked what he liked most of all the things he had seen so far, he answered without hesitation: "Tallelevision."

The boys visited St. Joseph's Oratory, and later a chocolate factory.

DID YOU KNOW . . . ?

OTTAWA (CCC) — Roman Catholics remain the largest single group among the 265 members of the Commons. But their numbers are shrinking and no longer reflect the dominance they represent in Canada's population.

There are 91 Roman Catholics in the chamber, 60 of them in the Conservative party and 31 among the Liberals. None is in the CCF splinter group.

Catholics make up 65 per cent of the Liberal group, but are outnumbered sharply in the Conservative ranks.

Population figures show that 43.3 per cent of Canadians are Roman Catholic. But the Commons is only 35 per cent Roman Catholic.

Community Development For Metis

A 500-page report prepared by sociologist Jean H. Lagasse on "the people of Indian Ancestry in Manitoba" has just been released by the provincial department of Agriculture and Immigration. The report is in three parts: the main report, populations of Indian descent in Greater Winnipeg, and those living in rural Manitoba.

Some twenty-nine recommendations are made in the socio-economic study; these can be summed up in a few words: Indians and Metis have a lower standard of living than that which is acceptable to other Canadians and a fresh approach must be used to solve their problems.

The urgent need for community development is emphasized, together with the promotion of employment by the provincial government. It is notable that the majority of the recommendations included in the report apply not only to Indians and Metis but to a large number of underdeveloped communities in the province. Leaving aside the general recommendations urging that provincial education, health, welfare and agricultural services be expanded to include all Indian communities, we note that the provincial government is urged to appoint an inter-departmental committee on Indian and Metis affairs and that a meeting of urban and rural municipalities should be arranged with the federal Indian Affairs Branch to clarify their respective responsibilities.

Further recommendations in implementing a long range policy ask for a course to be given in applied social anthropology as part of the department of education program and that the Manitoba School of Social Work include sociology in its courses.

In the field of education the major recommendations are directed at more vocational training facilities, the adoption of special grants to poorer districts, the creation of kindergartens, education on alcoholic liquor, better financial inducements to teachers; in the field of economics much stress is placed on the development of light industry the creation of new markets, an employment service and training program special for Indians and Metis, and the relocation of underprivileged communities to more productive areas.

Rounding off the 29 major recommendations the report suggests the establishment of basic research projects both in the fields of anthropology and of archeology.

The comprehensive report is the first of its kind in Canada and could be cited as a model study for other Canadian prov-

inces. One of the main qualities of the report is that, though organized along scientific lines, it is eminently readable and well illustrated by examples, specially in the second section.

A thorough study of the report is indicated to all clergy, teachers and civic-minded citizens who live in areas where fellow Manitobans of Indians ancestry live.

There are indeed very few parishes in the province where there are no Indians or Metis; it might be recalled that all Indian reserves, as well as Metis settlements are included within the territorial limits of a determined parish, and that the responsibilities of the pastor, his assistants and of the parishioners (at least in charity) extend to all the inhabitants of the parish without exception. Parish social and welfare organizations would do well to look into the spiritual, moral and physical needs of the first inhabitants of this province and take immediate action under the guidance of their respective pastors. G. L.

National Indian Day Planned

SASKATOON—The Saskatchewan Federation of Indians has been invited to hold its annual conference on the grounds at Pion-Era, June 29 - July 4, this year, Mrs. Bernice Norman, executive secretary, said today. A large tent would be provided for the sessions and necessary gate passes and camping grounds at Pion-Era arranged if the invitation is accepted, she added.

Mrs. Norman also stated that Pion-Era had been in touch with Senator Gladstone, while looking into the possibility of marking a National Indian Day at this year's show. The Senator, who suggested the idea thought that National Indian Day should be an annual event which could move from province to province. He proposed that in the initial year it would be fitting to have the event at Saskatoon during the week of Pion-Era.

Indian participation at the annual one-week show has come in for serious study recently, Mrs. Norman pointed out. "We feel," she said, "that the province's first residents are deserving of a permanent place in our show. They have a contribution to make in lending the atmosphere of the early West as well as with tangible demonstrations and souvenirs."

AT RED CLOUD'S GRAVE



Bishop Francis D. Gleeson, S.J., of the Vicariate of Alaska visits Holy Rosary Mission of Pine Ridge, S. D. He is shown with Father L. Edwards, S.J., Superior of the Mission, at the tomb of Chief Red Cloud, the great Oglala Sioux warrior and statesman, who invited the Black Robes (Jesuits) to found a school among the Oglala people. In the course of 71 years, this school has become the largest mission boarding school in the nation with more than 500 young Indians enrolled. (NC Photos)

Ex-Missionary to Sioux Notes Custer's Blunder

PRAIRIE DU CHIEN, Wis. — Jesuit mission schools among the Sioux are considered by the Indians "the best that the White man has done for the Red man," according to the Rev. John M. Scott, S.J., of Campion High School here, formerly of the Holy Rosary Mission, Pine Ridge, S. Dak.

With public interest in Custer's Last Stand stimulated by the movie *Tonka*, Father Scott notes that General George Armstrong Custer "sealed his own doom" by leading a strong military expedition into the Black Hills in 1874 "in complete violation of all Indian treaties."

Miners who had accompanied Custer discovered gold, leading thousands of White men to invade the area, which had been guaranteed to the Indians by treaty in 1868.

"When the Sioux decided to make their own last stand against the White man," Father Scott says, "a major offensive was mounted against them, of which the Seventh Cavalry, under Custer, was a part. To Custer, recently disciplined by President Grant for linking the Administration with graft in Army posts, the campaign represented a chance to retrieve lost glory."

Custer, however, ignored the warnings of his officers and scouts that a huge Indian force would face his small regiment, and "inexplicably Custer divided his small force into three groups," the Jesuit notes. Thus on

June 25, 1876, the biggest force of Indians ever mobilized had no difficulty in wiping out Custer and his band.

The glory of the Sioux was short-lived. "The government starved the Sioux into submission by encouraging the White hunters to slaughter the buffalo," Father Scott says. "The Sioux leader, Crazy Horse, met death, sudden and sharp — the cold steel of a soldier's bayonet in his ribs, betrayed by White men while under a flag of truce."

The Jesuits brought Christianity to the Sioux in 1888, when they opened their mission at Pine Ridge among the Dakota Indians (Oglala Sioux). The mission, which now has 500 Sioux boarders, is the largest mission boarding school in the U.S.

Among the Jesuits' converts was the last surviving Indian of the horde that attacked Custer. He was Chief Dewey Beard, whom Father Scott described as "a most exemplary convert and a pillar of the Church." Chief Dewey Beard died Nov. 2, 1955, at the age of 98.

Amber Moon

by Woonkapi-sni

Tunkansila onsimalaye
Oyate wani kte . . . !

(Grandfather, shown thy mercy,
Grant that my nation live!)

Edited by Gontran Lavolette

Chapter 8

The Crows Attack

(Continued)

The two Crows had reached the first bed of dead juniper and commenced to pick kindling when a wild burst of yelling sent them flying home. Like sure-footed deer they sped over gorge and rock covering ground at an unbelievable pace. The war cry of the Lakotas had reached far and even now mounted Crow warriors were coming to the rescue. The calm evening was now trembling with wild cries.

The Winker was now second on the lead. He saw his warrior Growing Day, ahead of him, strike one of the Crows on the skull with his lance, and the victim go down. He saw that he was running into death if he kept after the other in the lead. But his pride refused to accept a second 'strike' of honors offered him by the one man who disputed his personal conduct because of Hanwi-San. While the Winker thrust his spear into his victim wild arrows flew by him; yanking out his spear from his enemy he reined his pony into a sharp turn. As he did so he felt an arrow sink into his thigh, another graze his knee and pierce the lungs of his mount. The pony gave a wild snort and threw itself aside; its feet struck a large boulder and he went down crashing into a bed of rocks.

The Winker's head struck a boulder and he fell blindly seeing a swirling shower of sparks. He tried to rise, but was pinned down under his dying and kicking pony. As he fought desperately to free himself, instinctively he jerked loose his bow and clawed at the quiver for an arrow; but the quiver was not on him, what held it had broken out and lay out of reach. Three fierce looking warriors stood over him.

One nearest him was a roundish fat man with bobbed hair — a sign of mourning. The man wore a cape of ermineskin held by strings about his shoulders.

The fore-hair were clipped and brushed straight up and waxed. Except for his loin cloak and moccasins he was naked. From his right wrist hung a string of stone warclubs. The helpless Winker could not understand why the three delayed his death. It was like a dream, unbelievable but true.

That the mantled warrior was defending him was plain to see. His two companions appeared anxious to kill the Winker and were pushing away the mysterious defender who showed anger. One sharp word made the two mount their ponies and race off to join the pursuers. The Crow, whom the Winker had now believed to be a chief called one of three men who stood nearby and gave an order. The man turned to the Winker and spoke to him in broken Lakota: "Na-Ca", he said pointing to himself and again: "Niye cinca" (You my son); then again he spoke "Kope-sni" (Fear not); then the man shed tears over him.

How strange, thought the Winker, as two elderly women came, carrying a blanket. When they beheld Eagle-Bird they wept over him. Not till then did the chief ask for Eagle Bird's weapons; when they were surrendered the man pointed to him the two women and said "Ina" (Mother).

Eagle Bird was freed from his painful position by the man and his two wives, but he was unable to rise to his feet. Both his legs were paralyzed. The unwounded leg was as useless as the other, for the ankle was severely injured. As he was raised in the blanket he looked about, and what he saw close by blurred his eyes and mind and he looked no more.

The twisted scalpless form of his cousin Fire Cloud lay there.

CHAPTER 4

Lovers Reunited

Perhaps no woman had ever experienced what Hanwi-San had suffered this day. She had been able to witness the fierce battle in which the man she loved and followed had been killed. She never uttered a sound, but stood void of all feeling, closely marking every move of the fierce short battle, in which every man fought like an immortal to reach his fallen leader.

She was sure every one of them had had an arrow in him. She saw six Crows fall before the battle moved out of her sight.

The pony, Sunk-Nuni, went mad when it heard the wild war cries, the thundering of ponies' feet and the excited whimpering

of the frightened herds below. It did not see the wild melee because it was held firmly down a fissure in the rock.

The noise in the camp still continued. Horsemen kept racing off in the direction where the battle disappeared. The yells and singing did not abate until a narrow streak of the day rested on the horizon as the sun went down.

Hanwi-San stood, her arm around the neck of the stallion, smothering the slick glossy head while she talked to it: "My horse, my faithful friend, I like you very much, I hate to part with you now. I know you can carry me through fire, protect me from harm anywhere, anytime, but life means nothing to me now, I care not to live from this moment on. I am going to free you, so that you can go where your heart longs to be".

The outlaw horse seemed to know and understand what was spoken to it. It stood quietly all the while it was spoken to. Hanwi-San pulled off the saddle pad and the jaw rein. Then she gave the horse a stiff stroke on the rump and whistled a sharp "Shoo."

The horse took one mighty leap forward and as it threw its mistress a look, again Hanwi-San whistled, "Shoo." Whirling about it flew down the deep gorge head and tail high, sounds of flying stone and gravel echoed back. The woman stood staring after it a long time.

She thought she heard its wild piercing cry, from far. "Who is it calling?" she thought and, turning away, threw herself face down on the ground and wept bitterly for a long time. The broken hearted woman finally ended her weeping and set planning the course she would follow. She desired to see the remains of her man just once more before she too would die.

As she was in deep concentration she heard ever so faintly her child name called: "Isnala." No one but her female cousin would call her by that name, and only when no other would hear. Hanwi-San was surprised and puzzled. Who is calling her, she wondered. Again and again the voice called her: "Isnala."

The voice moved all about her, sometimes very close and again from far so she barely heard it. She did not answer the calling, for she did not want to live. At last, the voice called no more. Whoever it was had given up the search and gone away.

(To be continued.)



THUNDER HAWK is the name of this brave little Sioux Indian lad of Holy Rosary Mission, Pine Ridge, S. Dak.

On this reservation the Jesuit missionaries and Sisters of St. Francis of Penance and Christian Charity conduct a boarding school for Indian children.

Indian Family Spearheads Legion Of Mary In B.C.

by Adrian Smith

CHASE, B.C. — In August of 1957 the Georges — Dan, Amy and family — from the Coast came to Chase to begin the Legion of Mary. "It worked on the Coast" said the Georges "so why not in the interior as well?" With that decision was born Our Lady, Queen of the World praesidium at Chase, B.C.

Robin and Norah Cooper, two of fourteen members, present at the first meeting, were elected president and secretary respectively of the newly-formed praesidium. They were well chosen. Filled with zeal for Our Lady's cause they applied for and received permission from Curia to extend the Legion of Mary. While holding office in Chase praesidium they began their work of extension.

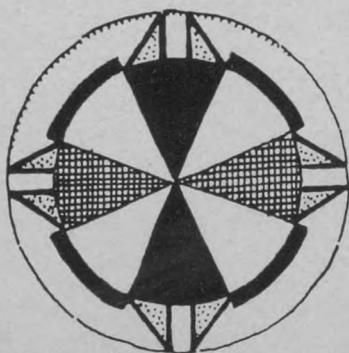
The first extension work was begun in March of 1958. At that time was begun the praesidium Our Lady, Queen of Heaven, at St. Ann's Academy, Kamloops. It now has ten members. Two months later Our Lady, Queen of Apostles praesidium was begun at the Indian School in Kamloops. It has 28 members. June saw efforts back in Chase once more where Our Lady, Queen of Martyrs praesidium was started. Eight members make up its body. It was soon followed by Our Lady, Queen of Mercy, also with 11 members, at Paul Creek Indian Reserve in Kamloops.

Finally, we come up to the present day and find, in seed, a praesidium in the city of Kamloops which will bud forth as Our Lady of Lourdes praesidium some time this month.

CLASSROOMS AT LEJAC I.R. SCHOOL

A central station hydro-electric power being provided to the residential school will supplant a small diesel plant and make it possible for the Indian Affairs department to proceed with the addition scheduled for next year.

The school is operated by the Oblate Fathers under Father Mulvihill and has a current enrollment of 150 Indian children. The approved extension will add six classrooms, a kitchen and a cafeteria to the substantial brick building.



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In This Sign They Conquered

Today, May 3, 1959, the venerable foundress of one of Canada's religious orders of nuns, is being elevated to the rank of the Blessed in a glorious ceremony in Rome.

The Blessed Mother Marguerite-Marie d'Youville began her religious life on the eve of All Saints 1738 in Montreal when she and her three companions begged the Blessed Virgin to accept their promise to dedicate their lives to the services of God's poor.

Taking possession of Montreal's debt-ridden and understaffed general hospital, as early as 1747, the new religious congregation soon proved able to perform great works. By 1753, King Louis XV of France authorized the erection of the group into a congregation and transferred to them the rights and privileges formerly given to the Brothers Hospitaliers.

When New France passed on to British domination, recruiting new members into the order was restricted while financial disaster stalked them. A tragic fire which destroyed Montreal's hospital in May 1765 marked the supreme hour of trial.

Yet, when the Mother foundress died in December 1771, her conquering spirit lived on. The little silver cross, humbly worn on the habit of those women, popularly known as the "Grey Nuns," was to inspire them to endless and heroic adventures in the field of the works of mercy.

Since 1840 the exodus of the congregation, now amply supplied with vocations, led to the establishment of a branch in St. Hyacinthe (P.Q., 1840), another in Ottawa (1845), yet another in Quebec city (1849). As early as 1844 the Grey Nuns made the venturesome trip to western Canada's Red River upon the invitation of missionary Bishop Provencher and established the first hospital, the first school and the first old folks home on the prairies.

From the hospitable shores of the Red River the heroic nuns travelled on to the Mackenzie's barren and icy wastes, step by step, founding schools and hospitals wherever they went.

The Grey Nuns' mission field soon included the United States, China and South Africa. There now are over 6,500 nuns working in three continents. This includes the five branches issued from Montreal's Institute; bearing the same name and practically the same religious costume: the Grey Nuns of St. Hyacinthe, of Ottawa, of Quebec, of Pembroke and of the Sacred Heart (Philadelphia).

Their institutions encompass every work of mercy from kindergarten and orphanages to old folks' homes; the best hospitals in the country; educational institutions second to none. The Grey Nuns truly pioneered not only in the mission field, but in hospital practice and in nursing education. Canada's first cancer clinic was opened by them in Regina, Sask.

At least eighteen of them have received civil decorations for their meritorious work; among them are Sr. E. Lachance, Officer of the Academie Française, Mother M.-A. Piché, Commander of the Order of the Empire and Mother M.-E. Gallant, who received the golden medal Benemerenti from Pope Pius XI. In Montreal, Youville square commemorates the Blessed foundress of an illustrious congregation which has written, and continues to write some of the most glorious pages of the history of the Church in Canada.

G. L.

Heart-Warming Appointments

(Regina Leader-Post)

An important milestone was passed the other day in the integration of the Indian in our modern society. Two treaty Indians have been appointed as assistant Indian agents on reserves in this province.

Mr. Dave Grey Eyes, who served overseas for six years with the Saskatoon Light Infantry and Mr. Campbell Brass, who was born on the File Hills reserve and educated in Manitoba, have taken over posts on reserves in the File Hills-Qu'Appelle Indian Agency.

The new appointees did not receive special consideration. They had to fulfill the normal

requirements of the civil service commission. Both had completed their high school studies and both passed the stiff oral examinations.

In explaining the appointments, Mr. N. J. McLeod, regional supervisor in Regina for the Indian Affairs branch, said his department has embarked upon a policy of hiring Indians because they have advanced to the point where they can meet these civil service qualifications.

Mr. McLeod indicated that the department has every confidence in the ability of the treaty Indians to carry out their work efficiently. In fact, he suggested

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Mistress of Novices,
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Indian Art

A period in the life of Bulls-head, warrior chief of the Sarcee Indians, has been depicted by Indian artists, Dick Starlight and Louise Starlight, of the Sarcees, on one of the new teepee ticket offices which will be used by the Calgary Exhibition and Stampede Week, July 6 to July 11.

Adopting the free hand style which once came under the heading of "primitive Indian art", the Sarcees painted a story of Bulls-head as a warrior returning to camp with an enemy scalp, and another story of his success in a buffalo hunt.

Local artists who watched the Indians work, praised them for their efforts.

Three teepee ticket offices will be constructed for use during Stampede week for the sale of general admissions only. They are built to scale as a full-sized Indian teepee and each will house two ticket sellers.

The other ticket office teepees will honor hereditary chiefs of the Blackfoot and the Stonys.

that they will enjoy the advantage not possessed by non-Indians in that the Indians will be more inclined to accept their advice. "And, believe me," Mr. McLeod added, "our newly hired agents are capable of giving advice."

This will not be looked upon as an experiment. It will be accepted well merited recognition of the inherent capabilities of the Indians which have been demonstrated by their success in other occupations. Their assured success cannot be otherwise than an inspiration to Indian youths to fit themselves educationally for the diversified opportunities for careers which lie before non-Indian young people.

News of the history-making appointments was heart-warming to the legion of "pale faces" who have been convinced that the Indians possess the brains and other qualifications for any of the manifold occupations in modern society and that the lapse of time would produce more and more proof that this is so.

More Constructive Indian Policy Needed

The decision of the Ontario government to dismiss the charges against 23 Indians arising out of the "revolt" on the Six Nations reservation south of Brantford was the right one.

The attempt by the hereditary chiefs of the confederacy to replace the elected council on the reserve, and the application of undemocratic procedures against opponents of this move on the reservation, weren't justified, of course.

Action had to be taken to end this abortive and rather naive coup. The trial of those who actually usurped, for a few days, the powers of government and law was the logical outcome. Dismissal of the charges tacitly acknowledges that the government recognizes that to treat the "offenders" seriously almost as revolutionaries would not be in keeping with the facts.

The incident, however, may not have been entirely without positive result. It can be assumed it is being viewed by the federal Citizenship Department and by others interested in the welfare of Canada's native Indians as a storm signal pointing to conditions which require eventual action.

The condition of Canada's Indians is now much improved, as a result of a more effective and enlightened government policy. However, there remains a growing feeling that not enough is being done for the country's original inhabitants—Eskimos as well as Indians — and that a more positive and creative policy is needed.

Compared to what happens in other countries, Canada's treatment of her minorities could be called generous. But there are strong indications that a policy aimed at greater development of Indian capacity, personality and responsibility must now be sought if past gains are to be consolidated.

(Kitchener-Waterloo Record)

AT 75TH ANNIVERSARY OF U.S. DIOCESE



Commemorating the 75th anniversary of the Helena (Montana) Diocese and the 50th anniversary of its Cathedral, some 32 bishops, 200 priests and more than 200 nuns attended the Pontifical Mass in St. Helena Cathedral, Helena. Among the distinguished participants were, front row, left to right: a Blackfoot chief (in the white buckskin regalia); Chief Charlo (hereditary chief of the Flathead Indian tribe which was Christianized by Father De Smet); Federal Judge W. D. Murray; Archbishop Edward Howard of Portland; James Francis Cardinal McIntyre, of Los Angeles, who presided; Governor Hugo Aronson of Montana; Bishop Joseph M. Gilmore of Helena, and Mayor Brackman of Helena. —(NC Photos)

Kamloops Indian Res. School

Dancers Good Enough For Tour Of Canada

Kamloops Sentinel

The group dancers from the Kamloops Indian Residential School are good enough to make a tour of Canada.

This is the opinion of Mrs. Alice M. Adams, dance adjudicator of the Yale Cariboo Musical Festival in which these young girls appeared.

"They are just tremendous and would be a big hit on a tour," she said.

"I have never seen anything like their precision, the only group I have ever seen better are the Rockettes at the Radio Music Hall in New York," she said.

Mrs. Adams, who has studied dancing in several of the big centres of the world, and taught for 19 years, has had wide experience in this work.

She gave one group of dancers 94 points, which are the highest

marks she has ever given in any type of festival.

Mrs. Adams was enthused at the infectious happiness of the Indian girls as they went through their routines. She asked one group of KIRS dancers to repeat their performance, "not because I wanted to mark them again, but because I just wanted to see them dance again," she said.

The girls seem to work with each other, rather than those of an average group. No girl appeared to want to be the star performer or noticed above any other, she remarked.

"The teacher of these dancers must be exceptionally good," said Mrs. Adams, "the hours of work and detail that has gone into the training shows in the results."

In one dance number, where the girls used the castanets, their

clicking of these was right on the beat of the music, and they never missed a beat," she said.

Sister Adams, who comes from Calgary, said she had never before seen any Indian girls taking part in dance festivals. She thought it was good to see them doing so.

The costumes of the dancers also came in for mention from Mrs. Adams.

"I understand the girls made their own costumes, they were not of expensive materials, but certainly were well made. There was so much detail, sewing on the sequins and trimming," she said.

"They are just tremendous," she repeated.

Choral Class Winners

Top points in the Tuesday session of the Yale-Cariboo Musical Festival went to the Kamloops Indian Residential School for a choral speaking entry.

The school entry, a junior high school class of Grade 7 and 8, received 90 points for its presentation of "Father William".

The adjudicator, Mrs. Leona Paterson, said of this group that they had beautiful bright voices, lovely inflections and changes of pitch, and the phrasing was well planned and executed, the pace was well chosen and held throughout the presentation.

Indians Highlight Montana Rites

HELENA, Mont. — Flathead and Blackfoot Indians in colorful regalia lined the steps as Cardinal McIntyre of Los Angeles and 34 Archbishops and Bishops entered St. Helena's Cathedral for a Mass of Thanksgiving in honor of the 75th anniversary of the diocese. Marked also was the golden jubilee of the laying of the Cathedral cornerstone.

The diocese, which was erected by Leo XIII in 1884, traces its beginnings from the Jesuit missions among the Indians and its growth to the discovery of gold in the 1860's. It includes today some 82,500 Catholics in a total population of about 333,000 spread over more than 51,900 square miles.

Cardinal McIntyre presided at the Pontifical Mass offered by the present and fifth Bishop of the diocese, Bishop James M. Gilmore. In the congregation were Governor of Montana and Mrs. Hugo Aronson.

Bishop Ralph L. Hayes, Davenport, Ia., the immediate past Bishop of Helena, delivered the sermon. He traced the history of the area from 1840, when the Jesuit Belgian missionary, Father Pierre Jean de Smet, came to work among the Indians. Early churches for Whites were built shortly after gold was discovered and mushrooming communities were formed by hopeful gold miners. (NCWC)

Needs Sympathy, Guidance

The Indian needs the leadership and understanding of white people if he is ever to release himself from the "apron-strings" of the Indian Affairs Department, a Victoria Indian artist said recently.

George Clutesi, 55, of 556 Raynor, formerly of Alberni, was speaking at a Vancouver Island Citizenship Conference here.

"We desperately need the guidance and counsel of those good and honest people who plucked us from the very brink of total extinction," he went on.

Influence of the white man's diseases (tuberculosis) and "fire-water" led the Indian to "scrape the bottom of the barrel of human degradation," Mr. Clutesi said, but in 1945 the better white men stepped in to help.

"Finally the forces of good overcame the forces of evil," he said, mentioning the building of TB hospitals, stepped-up education programs and the bringing of B.C. Indians under the provincial health insurance scheme.

Rev. M. St-Jacques, O.M.I., Principal At Kenora

KENORA, Ont. — Rev. Fr. Michel St-Jacques, O.M.I., has been appointed principal of St. Mary's Indian residential school here, succeeding to Father Charles Ruest, O.M.I., who remains as bursar and missionary.

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